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THE BHATERA COPPER-PLATES. (BY RAI BAHADUR AMARNATH RAY).

We are grateful to Pandit Padmanath Bhattacharya Vidyavinode for checking the speculations of Messrs R. M. Nath and B. D. Vidyavinode about the dates of the Bhāterā Copper-plates. He clinches the point when he says that since the first two digits of the date of the earlier of the two plates is illegible all speculation about the beginning of the Yudhiṣṭhira Era is, futile and that the approximate dates of the plates will have to be fixed with reference to the script in which they are inscribed. He also rightly holds that 'saṃ' in the later plate means the regnal year of the donor and not the Samvat Era.

A comparison of the script of the Bhāterā plates with that of the Nidhanpur plates will point to a distance of about half a millenium between them, and R. L. Mitra's conjecture about the date might very well be near the mark, even if his identification of Keśavadeva with Govinda of Sylhet were wrong.

It has been held by D. R. Bhandakar (1) that the donees of the Nidhanpur grant were Nagar Brahmins. The tutelary deity of these Brahmins was Haṭṭakeśvara Śiva. One need not digress into the controversy whether the locus of the Nidhanpur grant lands was in Eastern Sylhet or elsewhere. In any case it is certain that Manoratha Svāmī, a Brahman of the Kātyāyana gotra and custodian of the plates, (2) or his near descendants migrated to Eastern Sylhet. The occurrence of the word 'haṭṭa' as a part of several place-names in one the Bhāterā plates would tend to show that Nagar Brahmins were well-settled in South

(1) The Nagar Brahmins and Bengal Kayasthas ; The Indian Antiquary, 1932.

(2) Kāmarūpa Śāsanāvali.

Sylhet by the time of the Bhāterā grants. It has often been stated that Kātyāna-gotra Brahmans are peculiar to Sylhet and are unknown anywhere else in Bengal.

The learned Pandit guardedly says that the script of the Bhāterā plates could not be much earlier than the tenth century A. C.

People have been found to go into hysterics over the use of the word 'gīrvāṇa' in Navagīrvāṇa or Naragīrvāṇa in one of the plates. But 'gīrvāṇa' looks very much like an euphemism for 'deva' found affixed to the names of Nara's successors. One need not be surprised if the Deva Chaudhuris of Bhāterā someday claim these Chiefs as their progenitors.

The script as well as use of such words as 'gobāṭa' and 'hāla' in the plates rule out the possibility of their pre-Christ origin.

Pandit Padmanath suggests that a fresh reading of the plates by the Government of India Epigraphist is desirable. He pleads inability to undertake the task himself for reasons of health. We fervently pray that this worthy son of Sylhet may be speedily restored to health.

FURTHER ANTIQUITIES OF THE KAPILI AND THE JAMUNA VALLEYS.

(BY R. M. NATH, B. E. ; A. E. S.)

MOUDĀNGĀ :—About ten miles directly to the east of Doboka is a big village, called Moudāngā, situated on the banks of the Jamuna river, with a vast area of cultivable land in the neighbourhood. There is no regular road leading to the village, but there is a track leading from Doboka through Jamunagaon reserved forest, and Theragaon-Mikir village ; and another track coming from Parokhoa meets the former track

near Theragaon. The track runs along the bank of the Jamuna river, and is a very little improvement upon what Lt. Campbell found in the middle of the 19th Century when his party required full five hours to reach the place from Doboka.

The people of the place are all Kacharis, quite neat and clean. Having direct social connection with Cachar, they are moving fast with social reform :—they have put on the sacred thread as the sign of the Kshatriyas, the pig has been driven away from the village, and the rice beer—if it is there has its place only in the secret corner of the house.

About a quarter of a mile to the south of the village, on the south bank of the Jamuna, there is the '*Math-Bāri*' or the temple house, lying at the outskirt of a vast waste land. A big area of about ten acres of land thickly covered over with jungles, contains ruins of several temples, and tanks filled with rank vegetation, all situated closely together. There are seven mounds containing bricks and stone blocks and the following have been noticed specially :—

(1.) Two pairs of vertical door chowkats of stone with snake and foliage decoration on the top and two '*dwārapāls*' on the bottom in each. These guards have got one a sword and the other a club, unlike their colleagues at Gāchtol where they had clubs and tridents, and at Budāgosainthān where there were bows and arrows ; and in this respect the sculpture resembles exactly the type found on the Bamuni hill at Tezpur.

(2.) A frieze of stone, 5'-3", long x 1'-6", deep contains an image of Ardha-Nāriswar in the centre in the lower panel with a lion and a bull at their feet and two flying Vidyādhara on two sides on the top ; and on the top panel there is the image of Mahā-Lakshmi in the centre with elephants on both sides pouring water from the pitchers held on their raised trunks. On the right side there is Vishnu with four hands and his

usual weapons, and on the farthest end is Ganeśa. Similarly on the left is Lakshmi and then Ganeśa. All the images are in a sitting posture.

(3.) Another frieze of similar dimensions but with only foliage decorations.

(4.) A beautiful *Siva-Lingam* in schist stone in tact seated not on the usual oval *yonipitham* but on a beautiful pedestal as was found at Mikir-Ati, Mother-Bori and Gosain-Jori. Whether there were other images also, or all the seven temples contained only *Siva-Lingams*, cannot be ascertained now, unless the archaeologist's spade comes forward.

This area was included in the kingdom of Tularam Senapati—the Kachari Chief who entered into a treaty with Captain-Jenkins, Agent to the Governor General on the 3rd November, 1838.

His last capital was at Kācho-māri a place about 12 miles to the east of Moudāngā, on the bank of the Jamuna river, where in his last days—"an infirm, old man clothed in the poorest cotton garb, and looking more like a skeleton than a living being, he passed his days in a wretched grass hut" situated on the edge of a tank choked with rank weeds, in the middle of an extensive and poorly cultivated grass plain.

There is no body of Tularam's family now, and the oldest Kachari gentleman who could say something about him, Kalachand Dangoria, died only last year. Other old men of the village, still proud of the stories of the kings of Cachar, and speaking highly of Khāspuri articles in the same strain in which we ordinarily speak of 'Bilāti' (English) products, told me definitely that the temples of *Muth-Bāri* had absolutely no connection with the Kachari kings or chiefs. They are the works of some kings of far-by-gone-days; even the tank on which Tularam had his last palace was perhaps the work of a king of those days.

A cast iron gun about 4½ft long, 4" at the big end and 3" at the small end with intermediate bands, in the house of one Viswanath-Varman and a little sword in the house of late Kala-Chand Dangoria were shown to me as the properties of the Kachari kings.

The Siva temples at Moudāngā, as also other temples of the Kapili and the Jamuna Valleys—now in ruins and covered with thick jungles—as has been said in a previous issue of this journal, are definitely works of 9th to 12th centuries, and were built long before the Kacharis came to rule over the country.

*Khāspur was the last capital of the Kachari kings in Cachar near Silchar.

IRAN AND EASTERN INDIA

(BY K. L. BARUA)

Scholars, both Europeans and Indians, engaged in re-constructing the history of ancient India, have ignored the accounts given in the *Ferista* or the *Shah Nameh* about the relationship between ancient Iran and ancient India. These accounts are believed to be based on legends, traditions or mythological fictions which may have been current in Persia and which were collected and incorporated in works compiled some centuries after Persia became a Muhammadan country. Relying on the *Ferista*, Sir Edward Gait, in his History of Assam, mentioned Sangaldib, a powerful Koch chieftain of Kāmarūpa who, about the seventh century B. C. (1) is said to have become the king of Eastern India after vanquishing Raja Kidar Brahman who

(1) Rustam, the Persian Hercules, is usually assigned to the seventh century B. C. and Sangaldib or Sankal is said to have been killed by Rustam in the battle of Hamadan.

acknowledged allegiance to Kai-Kaos and Kai-Khusru, (2) the Persian emperors of his time, belonging perhaps to the Kayanian dynasty. In my "Early History of Kāmarupa", I deliberately omitted to make any mention of Sankal or Sangaldib as I failed to find any historical basis for the accounts in the *Ferista* in which he is mentioned. It seems however that these legendary or traditional accounts contain a substratum of truth and in this article I shall attempt to find out what that substratum may be.

These accounts go to indicate that in very ancient times there was close political¹ and cultural relationship between Iran and India. It is said that the Hindus originated from Hind, son of Ham and grandson of Noah and were therefore originally worshippers of the one true God. (3) It was however during the reign of Rai Bahdaj, a king of Bihar or Eastern India, that people coming from Persia perverted the people of Hindusthan to Sun-worship, star-worship and fire-worship. It is also said that during the reign of Rai-Suruaj, a successor of Rai-Bahdaj, idol-worship was also introduced. The genealogy of the kings of India, as given in these accounts, is described below.

The first king mentioned was Kṛiṣṇa (not the Kṛiṣṇa of Mathura) who was elected king by the people of Bihar and whose Chief Minister was a native of Bengal. It would thus appear that he was king of at least Bihar and Bengal if not the king of the whole of Eastern India. He was contemporary of

(2) The names of these kings sound like the Kaikeyas mentioned in the Ramayana and the Mahabharata. The Kaikeyas had their home in the north-west of India. According to the Ramayana, king Dasaratha of Ayodhya had matrimonial relationship with the Kaikeya king.

(3) It must be remembered that this is the version of Arab writers who belonged to the same Semitic race as the Israelities and who therefore believed the stories of the Old Testament.

king Tahmorasp of Iran and lived for 400 years. He was succeeded by his eldest son Maharaja Bahdaj who maintained intercourse with Persian monarchs contemporary with him, namely, Fureedun and his son Koorshasp. During his time Punjab had to be ceded to the Persian king Koorshasp. Bahdaj died after a reign of 700 years and was succeeded by his son Kesso Rai during whose reign the vassal kings rebelled. Kesso Rai then appealed to the Persian king Munoo Chehr for assistance. With the assistance of Persian troops he suppressed the rebellion and ruled in Oudh for 220 years. He was succeeded by his son Munere Rai. In the meantime, on the death of Munoo Chehr, Afrasiab Turk, king of Turan, invaded Iran. Taking advantage of this opportunity Munere Rai recovered Punjab but sent an envoy to Afrasiab acknowledging fealty to him. Subsequently, during the reign of Kai-Kobad, the Persians under Rustam reconquered the Punjab and thereafter Munere Rai died having ruled for 537 years. On his death the dynasty of Krishna ended and Rustam placed Rai Suruj on the throne of Hindusthan. It is said that the authority of Rai Suruj extended as far as the Deccan and that during his time the Indians became idolators though previously they, like the Persians, worshipped the Sun and the stars. He was contemporary of the Persian king Kai-Kobad and he gave his sister's daughter in marriage to Rustam. He reigned for 250 years. He left thirty five sons of whom the eldest, Bhai Raja, succeeded him. This king was a great admirer of music. He built the city of Benares. During his reign one Kedar, a Brahman of the Siwalik mountains (i.e. a *Sapādalaksha* Brahman) raised the standard of revolt successfully and, having defeated Bhai Raja, secured the throne. Bhai Raja reigned for 36 years. Kidar Raja was a man of erudition and he was the contemporary of the Persian kings Kai-Kaos and Kai-Khusro to whom he paid tribute annually. During his reign one Sankal, alias Sangaldib, a Koch chieftain of Prāgjyotiṣa, revolted and, collecting a large force, subdued Bengal and Bihar after defeating Kidar

in several engagements. Kidar could rule for only 19 years. Sankal's army consisted of 4000 elephants, 100,000 horses and 400,000 infantry. He refused to pay tribute to Afrasiab (4) who had overrun Iran and the latter therefore sent against him 50,000 Turki horses, under the command of one Piranvisa, across the Himalayas. A great battle was fought near Ghora-ghat, in Rangpur, in which Sankal came out victorious. The Turks retreated to the Himalayas and their leader sent word to Afrasiab who was then at Gangdozh, midway between Khata and China. On receipt of this information Afrasiab marched swiftly to the aid of Piranvisa across the Himalayas. Sankal had besieged the Turks from all sides and was about to annihilate them when Afrasiab turned up and defeated Sankal who first fled towards Gauda and thence to the hills north of Tirhut. At length, finding further resistance useless, he came out and surrendered himself to Afrasiab who thereupon placed Sankal's son Rohit on the throne and took Sankal with him to Iran. It is said that in the battle of Hamadan between the Turks and the Persians Sankal, who was fighting on the side of the Turks, was killed by Rustam (5). Sankal reigned altogether for 64 years. His son Rohit built the fortress of Rohtas (Rohitāsva) and reigned for 80 years. On the death of Rohit, without any

(4) This Afrasiab and the king of Turan of the same name who had invaded Iran during the reign of Munere Rai can not be the same person for, according to the chronology given above, a period of more than 800 years separated the two Afrasiabs. As a matter of fact, the word Afrasiab meant the conqueror of Persia. It appears that any Turanian, Mongol or Scythian chief who overran Persia assumed this name. Mr. Abdus Salam, in his edition of the *Riyaz-us-Salatin*, has noted that Afrasiab was a family surname, perhaps of the Turanian kings, like the Pharaohs and the Ptoleuys. (Riyaz p 54 n)

(5) This Rustam and the general of Kai-Kobad of the same name who married the sister of Rai Suruj, can not be the same person. It seems that all Persian heroes, who resisted the Turks or the Turanians, claimed this name.

issue, the empire passed into the hands of an adventurer from Marwar named Maharaja who was a feudatory to the Persian king Gustaspa (6) and who reigned for 40 years. He was succeeded by his nephew Kedar during whose reign Punjab was again recovered from the Persians. Kedar reigned for 43 years and on his death his Minister Joy Chandra, who was also the Commander-in-Chief, usurped the throne. He reigned for 60 years. On his death his infant son was raised to the throne but Dehloo, the uncle of the infant king, aided by the nobles, deposed the infant king and usurped the throne. He had reigned for only 4 years when Phoor (Puru or Porus of the Greeks), Raja of Kumaon, attacked Dehloo, took him prisoner and confined him. Raja Phoor became powerful and refused tribute to the kings of Persia. He opposed the advance of Alexander the great with a large force but in the battle he lost his life (7). He reigned for 73 years. After the death of Phoor, Sansarchand (8) made himself the master of the Indian empire but he sent annual tribute to Goodurz, king of Persia. *

(6) Gustaspa was perhaps the same as Vistaspa or Darius Hystaspes of the Greeks.

(7) Porus was not, of course, killed in battle. He met his death at the hands of an assassin some time after the death of Alexander.

(8) Sansarchand no doubt stands for Sandrocottus of the Greek accounts who was identical with Chandragupta, the founder of the Mourya empire. It is interesting to note how the Persian legends make even the later Sassanian kings the suzerains over powerful Indian monarchs like Chandragupta who defeated Selenkus Nikator and secured the four Persian satrapies of Gedrosia, Arachosia, Aria and Paropamisadae.

* According to the historical drama *Mudrarākshas*, Chandra Gupta was assisted by the Persian king, with a strong force of cavalry, to overthrow the Nanda king.

In Porus and Chandragupta we find at last two historical persons who, we know, flourished during the fourth century B. C. Calculating from this point and adding together the reigns of the various kings mentioned above, we find that the first mentioned king Kriṣṇa of Bihar flourished about 2740 B.C. On the other hand, the *Ferista* assigns a period of 2416 years to the reign of 14 kings only from Kriṣṇa to Porus, which is impossible. Allowing one century for three generations, we can place Kriṣṇa about 500 years before Porus or say in the ninth century B. C., Rai Surnj in the eighth century B. C and Sankal about the seventh century B. C.

Now let us see whether any historical value can be attached to these legends the main purpose of which seems to be to depict a heroic age for the Persians. We need not doubt the existence of cultural and commercial relations not only between India and Iran but also between India and Babylon (Babylon) and India and Egypt in very ancient times. As regards political relations we know from the Behistun inscription that a part of the Punjab was included within the dominions of Darius in the sixth century B. C. The fact is that the Rigvedic Aryans, to judge from the habitation of a large section of their present day representatives, did not all move into the limits of modern India but a considerable number of them dwelt in the country that intervened between Iran and India i.e. Gedrosia, Arachosia, Aria and Paropanisadae which included modern Afghanistan, Herat, Balkh, Mekran, Dardistan, Kaffirsthan and the entire hilly country between India and Afghanistan. All these localities were, some times included within the political limits of Hindoosthan or Bhāratvarṣa. Mr. H. C. Seth (9) has shown that the Mourya empire of Aśoka included not only the four satrapies mentioned above but extended far into Central Asia and that Indo-Aryan tribes like

the Kāmbojas, Gāndhāras, Vāhlikas, Pārasikas and other tribes like the Sakas, Kirātas and Yavanas lived within these areas. Even after the people living in these areas had accepted the faith of Islam these localities were under the rule of powerful Hindu kings of Punjab as late as the tenth century A. D. and even during the last century Ranjit Singh of Punjab brought some of these territories under his domination. It was perhaps during the Mourya age that the Indo-Aryans of these localities, who were previously Vedic sacrificers, or *Daeva*—Yasnians,¹⁰ as the Persian Magians called them, became Buddhists. Buddhist *stupas* and other relics therefore abound in these areas. About a thousand or twelve hundred years ago all these people, with the exception of the tribes now known as Kallirs, became Muslims. To the ancient Persians, therefore, the country inhabited by these people was known vaguely as part of Hindoosthan as the people were by race, language, religion and culture, exactly similar to the Vedic Aryans of the Punjab. It is quite possible that this outlying fringe of Bhāratvarṣa, including sometimes the Punjab, was under Persian domination from an earlier time till the sixth century B. C.

Although it is difficult to trace any political connection between Eastern India and Iran during ancient times there is abundant evidence of close racial, linguistic and cultural affinity between the people of the higher order of society in Eastern India and certain classes of people in ancient Iran such as the Magians. This affinity can be explained only on the hypothesis that in very early times Eastern India must have been peopled by a colony of immigrants from Iran, or the neighbourhood of Iran, who belonged to what is now known ethnically as the Alpo-Dinaric race and who must have brought

(10) *Daeva* = Malevolent god. *Yasna* = *Yajna* (Sanskrit) or sacrifice. *Daeva*—Yasnians = Those who worship the *Daevas* by sacrifices.

with them an Aryan language of the Pisāchi stock and a culture very similar to that of the Magians but somewhat different from that of the Iranian Aryans who were known to the Magians as Daeva-Yasnians. The main difference in culture lay in the fact that whereas the latter *i.e.* the Iranian Aryans were, like their consins the Rigvedic Aryans, a pastoral people indulging in sacrifices the Magians were agricultural and anti-sacrificial. Like their representatives of the present day, namely the Parsees, the Magians also belonged to the Alpo-Dinaric races ⁽¹¹⁾.

Like the Magians the immigrants from Iran into Eastern India were also not Aryans by race though they spoke an Aryan language. The higher classes, in Bengal and Assam particularly, at the present day are brachycephalic but they do not show Mongoloid somatic characters. In order to explain this non-Mongoloid Brachycephaly in Eastern India as well as the occurrence there of Aryan languages of the Dardic or Pisāchi stock, different scholars have advanced different theories. Dr. Hoernle postulated the migration into Eastern India of a horde of non-Vedic Aryans, either across the Himalayas or along the southern slopes of the Himalayas, before the advent of the Vedic Aryans. Dr. Suniti Kumar Chatterji is inclined to support this theory which however is strongly militated by the fact that the people of even the highest classes in Eastern India—particularly Bengal and Assam—do not make the slightest approach to the recognized Aryan physical type noticeable in the various Pathan tribes and the Kaffirs of Northwest India and among the people of the Punjab, Rajputana and the United Provinces and which even Patanjali described in the second century B. C. Rai Bahadur Ramaprasad Chanda was therefore led to suggest that these immigrants from Iran were probably a tribe of *Homo Alpinus*, speaking the Tokharian

(11) "An outline of the Racial Ethnology of India" by Dr. B. S. Guha M. A., A. M., Ph. D., F. N. I.

dialect, who entered India through the north-west but finding the Punjab and the central part of northern India occupied by the Vedic Aryans pushed round them and travelling eastwards by the foot of the Himalayas established themselves in Eastern India which was till then not reached by the Aryans. ⁽¹²⁾ The latest opinion of scholars, like Dr. Hutton, however is that these immigrants belonged to the Alpo-Dinaric race who must have entered India prior to the Vedic Aryans and who not only pushed towards Eastern India but peopled Kashmere, western Punjab, Sind, Guzerat and Maharastra. It is for this reason that not only the Aryan languages of Eastern India, such as Bihari, Bengali, Oriya and Assamese but also the languages of North-Western and Western India, such as Kashmiri, Khowari, Kohisthani, Western Punjab or Lhandi, Sindhi, Guzerati, Marathi, and Konkani, have been included by Dr. Grierson in the outer band of Indo-Aryan languages as all of them are of Dardic or Pisāhi origin. On the other hand, recent anthropometric tests have revealed close racial relationship amongst the speakers of these languages in Eastern and Western India. Indeed the intimate racial kinship between certain sections, such as the Kayasthas of Bengal and the Nagar Brahmins of Guzerat, though separated now by nearly one thousand miles, is most pronounced and Dr. Bhandarkar has shown that the Guzerat Nagar Brahmins bore, in the not very long past, *surnames* or *padavis* of the Bengali Kayasthas such as Ghosh, Basu, Deva, Datta, Dama, Palita, Kunda & c ⁽¹³⁾

The wide distribution of these people of Alpine stock, speaking Indo-Aryan languages of the outer band, throughout north-western, western and eastern India suggests that the hypothesis of their entry into Eastern India across the Himalayas is not quite essential though we need not exclude the

(12) Indo-Aryans, by Rai Bahadur R. P. Chanda.

(13) Indian Antiquary, Vol LXI, 1932.

possibility of such an intrusion, as supposed both by Dr. Hoernle and Pargiter. As correctly stated by Mr. Nāgendranath Ghose ⁽¹⁴⁾ it is a mistake, very widely entertained, that India received all immigrants from the north and the north-west through the Khyber and the Bolan passes only. It is to be remembered that trans-Himalayan Indo-Aryan tribes like the Daradas and the Khasas are settled far to the east of the north-west gate to India while another Indo-Aryan colony has been traced as far east as Khotan. Dr. B. Sahni, writing on "The Himalayan uplift since the advent of man," ⁽¹⁵⁾ has drawn our attention to the evidence of contact between early human cultures on the two sides of the main Himalayas. He holds that migration across these mountains was possible in palaeolithic times because the passes over them were then presumably not so high as to offer a serious obstacle to primitive man. He says that the mountain-building movements, initiated towards the close of the Mesozoic era, continued at intervals till as late as sub-recent times long after the advent of man in northern India. In fact some geologists hold that this movement of the uplift of the Himalayas is still going on. Dr. Sahni therefore comes to the conclusion that the Himalayas were not a barrier to the migration of palaeolithic or even neolithic man. It can therefore be supposed that northern India had direct contacts not only with China but also with Iran, across the Himalayas since the dawn of human existence. The migration of the Alpines into India is believed to have taken place before advent of the Vedic Aryans and towards the close of the Chalcolithic civilization in Sind or nearly 5000 years ago. At this early period migration across the Himalayas, by a people fairly advanced in culture, must have been, as shown by Dr. Sahni, easier. Indeed there is a strong tradition

(14) Indo-Aryan Literature and Culture (origins) p 31 n.

(15) "Current Science" Vol V No 2, August 1936.

that the forefathers of the Kalitas of Assam, who must have introduced the Aryan language in Prāggyotiṣa in very early times, and who are believed to be also of Alpine origin, entered India by migration across the Himalayas passing through the countries of the one-legged people and then the large-eared people (Barkanās) (16). These Kalitas may be racially connected with the cultured and Aryanized tribe known as Kolutas or Kulutas who are mentioned in the Mahabhārata, the Purāṇas and the Mudrarākṣhasam and are described as *Vrātyas*. About the beginning of the Christian era these Kolutas had a small state in the southern slopes of the Himalayas where their neighbours were other cultured tribes such as Kunindas, Vimakas and the Uḍumbaras. All these tribal organizations had their own coinage. The Kolutas struck copper coins and one of these coins, bearing the name of the king, has the following legend: "*Rājā Kolutasya Virayaśasya*" (of Koluta king Virayaśas) (17). As might be expected, this coin has the figure of the national god Śiva. It is quite possible that the Kolutas and the other allied tribes like the Kunindas, Sākyas, Mallas, the Vimakas and the Uḍumbaras, were Alpine tribes who originally proceeded from Iran, crossed the Himalayas or travelled along the southern slopes of the Himalayas and settled in the submontane areas as far east as the Assam valley. The Kalitas, settled in ancient Kāmarupa, were probably an eastern branch of the Kolutas * and a branch of the Uḍumbaras were probably settled in Eastern Bengal, thus giving the

(16) J. A. R. S. Vol I p 69.

(17) J. R. A. S. B. Vol II 1936, Numismatic Supplement No XLVI.

*In Rungpur, Cooch-Bihar and Goalpara the name Kalita is pronounced as Kaltā or Koltā. According to E. C. Mobbs, of the Indian Forest Service, (Life in a Himalayan Valley by Mr. E. C. Mobbs in the "Indian Forester". Vol LX pp 663-799) the Kaltās are a class of people living in the Tons Valley who are next in rank to the Brahmans and Rajputs. These are perhaps the same as the Kolutas: The name

name Udumbara to that part or to a city in Bengal. † It appears that another branch of these Udumbaras migrated to Cutch where their descendants have formed the modern community of Guzerati Brahmans of the Audumbara caste. In the Sanskrit literature these tribes are sometimes referred to as *mlechhas* thus indicating that they were originally foreigners.

The substratum of truth in the legendary accounts given in the *Ferista* is therefore the migration and settlement in India of colonies of people originally coming from Iran who brought with them a language, culture and religion developed in Iran. The modern descendants, in Eastern India, of their original *Pisachi* language are Bihari, Bengali, Assamese and Oriya, all languages of Grierson's outer band. Their culture was the original eastern *Vrātya* culture which profoundly influenced the Vedic Aryan culture but which was ultimately merged in the synthesis of the two cultures. There are still various traces, throughout Eastern India, of their original religion which consisted largely of the worship of the Fire, the Sun and the planets and in which Asura (Ahura) was the benevolent all-mighty God and the Devas were malevolent gods or evil spirits. Evidences of the popularity of Sun worship and planetary worship in Assam, Bengal and Bihar, in early times, are abundant. The very name Magadha may have originated from the Magas or the Magians. In Assam, the famous temple of the nine planets still exists and according to the

mentioned by Bana and Viśakhadatta (Mudrarākshas) is however Kuluta. According to tradition current in Assam, the name is derived from *kula-lupta* the actual sense of which is not different from that of *Vrātya*. Kuluta seems to be the correct abbreviation of *kula-lupta*. This name came to be pronounced as Koluta, Kalta and Kalita in different localities. According to the late Mr. A Boroosh the Kuluta country is modern Kulu district.

† History of North-Eastern India by Dr. R. G. Basak, P 139.

Mārkaṇḍeya Purāṇa, a work of the fourth century A. D., Kāmarūpa was a famous centre of Sun worship. The Alpine *Prātya* monarchs, like *Jarāsandha* of Magadha and *Bhagadatta* of Prāgjyotiṣa were designated as Asuras and the most interesting fact is that even now the Assamese word *Deo* (*Deva*) signifies an evil spirit or a malevolent god.* The term was probably applied by the Magian immigrants to the gods of the aboriginal Tibeto-Burmans who had to be appeased by crude worship and sacrifices. Hence the priestly classes of Bodo tribes, like the *Chutias* and the *Tipperas*, came to be known as *Deoris* or *Deorais*.

It is to be remembered that the *Ferista* account speaks of a king of Eastern India named *Kidar Brahman* who was a Brahman from the Siwalik mountains or a *Sapādalaksha* Brahman and who was subdued by *Sankal*, a Koch chief about the seventh century B. C. Now Dr. Bhandarkar⁽¹⁸⁾ has shown that the *Sapādalaksha* Brahmans were the same as the *Nagar Brahmans*, who were undoubtedly of Alpine origin and who bore surnames now used by the Kayasthas of Bengal. As pointed out by Dr. Bhandarkar, a colony of these Brahmans were settled on the banks of the *Karatoya* and the *Nidhanpur* inscription, of King *Bhāskaravarman* of Kāmarūpa, shows that his ancestor, *Mahābhutavarman*, in the fifth century A. D. granted lands to a large number of these Brahmans. The family to which *Bhāskaravarman* and his ancestors belonged were *Varmans* and

* Mr. Kaliram Medhi M A, in his article on "The Kalitas" published in this Journal (Vol III pp 75-88) drew our attention to the great resemblance between certain customs relating to funeral rites, uncleanness of the dead body, uncleanness of women during menses and childbirth, as described in the Avestic sacred literature of the Iranian-Magians and Kalita customs, in regard to those very matters, observed till the present day.

(18) Indian Antiquary Vol LXI, 1932.

Mr. N. N. Basu, Prācyavidyarnava, (¹⁹) has pointed out that the surname Varman was one of the *padavis* of the Nagar Brahmans of Guzerat. He therefore holds that Yuan Chwang was correct in stating that Bhāskaravarman was a Brahman by caste—a statement which a majority of modern scholars have misunderstood. Yuan Chwang was a very careful observer and he stayed in the Kāmarupa capital, as Bhāskaravarman's guest, for nearly a month. There is no good reason to suppose that his statement in regard to the caste of Bhāskaravarman was wrong while that about the caste of Śri Harṣa was correct. It is also significant that Viśākhadatta, the author of the *Mudrarākshasam*, who was very probably a contemporary of Bhāskaravarman and a Nagar Brahman himself, makes one Chitravarman, the king of the Kolutas, one of the allies of Chandra Gupta, and we know that the Koluta coin of the first century A. D. has the standing figure of Śiva, with trident battle-axe in the right hand and leopard skin hanging from the left arm. (²⁰) It appears therefore that the Koluta kings were also Varmans like the kings of Kāmarupa, the country of the Kalitas, and the *ista devata* of both was Śiva who was also the sept-deity of the Nagar Brahmans, at least during the time when the Puranas were compiled. From the coins of the Uḍumbaras, the Vimakas and the Kunindas (c 100-150 B.C.) it appears clearly that the sept-deity of these tribes was also Śiva. In the Uḍumbara coin the king is described as the worshipper of Mahādeva whereas the obverse of the Kuninda coin bears the figure of Śiva standing with trident battle-axe in right hand and leopard skin hanging from the left arm, just as in the case of the Koluta coins. The obverse of the Vinaka coin represents an elephant with upraised trunk moving towards the trident of Śiva. This is sufficient to show that the national god of the Uḍumbaras as well as the Kunindas and the Vimakas was Śiva just as in the case of the Kolutas and the Varman Kings of

(19) Social History of Kāmarupa Vol III. p 109.

(20) J. P. A. S. B. Vol II 1936, Numismatic Supplement No XLVI.

Prāgjyotiṣa. It appears further that like the Varmans of **Prāgjyotiṣa** and **Chitravarman** the **Kuluta** king, as mentioned by **Viśakhadatta**, the kings of **Uḍumbara**, **Vimaka** and **Kuninda** also bore surnames of **Nagar Brahman** (Alpines) as the following legends on their coins will show :—

(1) **Mahādevasa Rāno Dhārāghoshasa Uḍumbarisa** (of **Dharaghosha** of the **Uḍumbaras**, the worshipper of **Mahadeva**)

(2) **Amoghabhutasa Mahārājasa Rājna Kunadasa** (of **Maharaja Amoghabhuti**, king of the **Kunindas**) (²¹).

(3) **Rajna Vemakisa Rudravarmasa** (of king **Rudravarma** of the **Vimakas**).

Ghosha and **Bhuti** are also surnames of some **Brahmans** mentioned in the **Nidhanpur** inscription of **Bhāskaravarman**. **Mr. J. C. Ghosh** has attempted to prove that the **Uḍumbara** king **Dhārāghosha** must have been a **Brahman** (**Nagar Brahman**) like the **Varman** kings of **Prāgjyotiṣa** (²²).

I may therefore repeat that the natural inference is that the **Uḍumbaras**, the **Kunindas**, the **Kolutas** and perhaps other sections of similar people like the **Kalitas** or **Kaltas** of the **Assam Valley** and northern **Bengal**, were all **Alpine** tribes settled, long ages ago, in the southern slopes or valleys at the foot of the **Himalayas**. These tribes had, both before and after **Mourya** rule, formed small independent states under their own tribal leaders or kings who were very likely elected for it appears that **Mahimitra**, **Ajamitra**, **Rudradasa** and **Sivadasa** are names of **Uḍumbara** kings appearing in some of their coins while a **Kuninda** coin mentions **Sivadatta** as the name of the king. It seems that all these independent semi-monarchical or republican states were uprooted by the powerful **Guptas** during the 4th.—5th. centuries A. D.

21. Ibid.

22. *Indian Culture* Vol. I pp. 75-78.

Taking all these facts and circumstances into consideration one may perhaps speculate, with a certain degree of confidence, that perhaps long before the Mahābhārata war Alpine tribes from Iran, or the neighbourhood of Iran, entered India, either through the north-west gate or by crossing the Himalayas or by both the ways, and settled along the foothills of the Himalayas. Some of them pushed towards the east and occupied the plains of north-Bihar, north-Bengal and the Assam Valley where they probably founded dynasties of kings. The speculation that Bhagadatta, king of Prāgjyotiṣa, might have been an Alpine monarch, can not be dismissed as entirely fanciful. Dr. B. C. Law is somewhat surprised that although Bhagadatta is mentioned in the Mahābhārata as the ruler over a Mlechha kingdom he is always spoken of in respectful and even eugistic terms⁽²¹⁾ In fact, in the *Sabha Parva*, he is styled a Yavana. From this Dr. Law concludes that he did not probably belong to the Aryan fold. This is not however the only possible conclusion. One can detect here an allusion to his north-western or rather Iranian origin. Of course his subjects, as well as his soldiers, were mostly of Mongoloid stock, coming originally from the north-east, but the Indian writers of the epics and the Puranas never placed the Yavanas in the north-east of India.

The Vedic Aryans no doubt reached Magadha, Videha and Prāgjyotiṣa at an early period but they found an advanced culture already diffused there by the Alpines who had come before them and they called this culture the *Vṛātya* culture. In course of time, in spite of a syncretism between this *Vṛātya* culture and the Vedic Aryan culture, Eastern India came to develop philosophical thought of the highest order as well as anti-sacrificialism and anti-sacerdotalism culminating in the foundation of first Jainism and then Buddhism, both of which tenets extolled *Ahimsā dharma* and preferred *tapas* to *Yajna*.

The Aryan bias has obsessed us so long to such an extent that in spite of the warnings of philologists and anthropologists, we still cling to the belief that ethnically the high castes of Eastern India belong to the Aryan race, that the language they speak was derived from Vedic Sanskrit and that their culture is entirely of the Vedic Aryan origin, as if before arrival of the few Vedic Aryans, say about 1000 B. C., Eastern India was peopled only by Munda-speaking or Dravidian-speaking or Bodo-speaking savages. This exploded theory can not be any longer maintained. The Alpine theory rests on strong scientific basis. In this article I have attempted to find historical support for this theory as far as possible.

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SIR EDWARD GAIT ON HUMAN SACRIFICE IN ASSAM.

(By Pundit Padmanath Bhattacharya Vidyavinod, M.A.)

Rai Bahadur K.L. Barua, C.I.E Editor of the Journal of the Assam Research Society has, in an article headed "*Human Sacrifices in Assam*" pointed out several inaccuracies in Sir Edward Gait's articles on the subject, and has prefaced his article with the following remarks "It is rather strange that no one during the last forty years attempted to point out the inaccuracies etc etc". I am a little surprised to have read this sentence. Exactly thirty years ago, this humble writer published an article headed "Mr Gait's History of Assam—a critical study" in January and February (1908) numbers of the Hindustan Review. The article was reprinted in a pamphlet form and advertised in the "Times of Assam". It was very widely read in Assam and I dare say Rai Bahadur Barua must have either read it or got information about it.

I quote only a few lines bearing on the point:—"As to human sacrifices, now that it has been stopped, and I think it merited this interference, the less it is spoken of the better. Even according to Mr. Gait's statement a man to be sacrificed was to be one "without blemish", and such a commodity was

rare, and human sacrifice was allowed only in cases of kings. So it needed to be of an uncommon occurrence and if anybody indulged in it in an excessive manner, he was individually responsible for it. Mr. Gait says Narnārāyan* killed 140 men when opening the temple of Kāmākhyā (p 56) and he said this in his *Assam Census Report 1891, Koch Kings of Kāmarūpa* and probably also in his article on the *Human Sacrifices in Ancient Assam*†. In the *Koch Kings of Kāmarūpa* he says, while speaking of Raghu's rebuilding and dedicating the temple of Hayagriva at Hajo, that the King (who was nephew to Narnārāyan) "Sacrificed 700 men whose heads he offered to the Goddess in copper plates". Now, Hāyagriva means Nrisinha, the fourth incarnation of Vishnu, and even Buddhist pilgrims flock to his temple from Bhutan. Any sacrifice at this Vaiṣṇavite temple is out of the question: and surely Hayagriva is not a "goddess". I donot know whence Mr. Gait got this information and the absurdity of this throws a suspicion over all exaggerated statements regarding even Narnārāyan's human sacrifices before Kāmākhyā".

The Rājavansāvlī, quoted by Rai Bahadur Barua, was not then a published document as it was published in 1917.

It may not be out of place to state here that in my article, published in the Hindustan Review, good many inaccuracies were pointed out. Sir Edward Gait, in his second Edition, accepted many of my amendments but not all— and so this inaccuracy, as pointed out by Rai Bahadur Barua, has remained unamended in the second edition.

It should be stated here that Sir. Edward Gait has done a good service in the field of Assam history and antiquities, and I should mention here as an instance of his magnanimity that although my criticism on his *History of Assam* was rather a thrashing

* Of the first Edition of Gait's History of Assam.

† I had not then access to this article.

one, Sir Edward favoured me with a autograph letter encouraging me to work in this field and I have tried to be faithful to his desire.*

* It is to be regretted that the learned Pandit's contribution to the "Hindusthan Review" was overlooked. My criticism of Sir Edward Gait's references to human sacrifice in Assam must not be misunderstood. It was my object to point out how the wrong translation of two passages in the manuscript of the *Darrang Rāj Vamsāvali* led a scholar of the position of Sir Edward to make a serious misstatement of facts. Human sacrifices can be associated more correctly with the Saivism and Tantricism prevalent in Assam during the medieval age.—[K. L. B.]

U AI.

The Khasia ambassador to China.

(*By Srijut Benudhar Sharma*)

The book entitled "Sport and Service in Assam and elsewhere" written by Lt-Col. Allan Wilson and published in 1924 is not cited as reference book in any of the Bibliographies on Assam hitherto published. Although the author is a military officer and he has dwelt upon his subject with a soldierly angle of vision, his work contains many useful and interesting historical informations.

After narrating the plight of the Manipuri king in the last war, he proceeds on to pass side-remarks on the customs, traditions and histories of the adjoining territories.

While recording the tradition on the monoliths of the Khasias, he refers to an embassy in the sixteenth century to Peking from Assam headed by U Ai whom he has taken to be a Khasia. This assertion of his, is based on the inscription written on a copper slate obtained in Nowgong 12 years prior to his publication.

Whether his conjecture formed on the reading of the inscription has any historical value or is simply a gossip, is a point to be discussed by the lovers of history.

If Wilson's assumption really holds water, a proper decipherment of the inscription will throw much light on the relation of Assam with China in the sixteenth century.

For the convenience of the readers, the following extract is reproduced in extenso from the Lt-col's book.

“ One of the first things we notice in the Khasia hills is the great numbers of ancient monoliths and table-stones to be seen everywhere. These are literally cenotaphs or memorials, for the ashes of the dead are deposited in Cairns. Some of these stones are of considerable size sometimes projecting twenty feet or more above the ground. They are always placed in lines of odd members, usually five, seven, or nine, with the tallest one in the centre, and in front of these are the table stones, which are for women, the upright ones representing men. They are hewn out of solid bits of rock, and taper towards the top. They bear no inscription, for the Khasia language has no written character. Modern memorial pillars are usually built up of smaller stones, and often have an inscription on them in English lettering, after the style seen in our countries.

There is no personal history attached to any of the old ones but it is said the flat ones were sometimes used for human sacrifices. They were brought from considerable distance, being dragged in rollers by cane ropes, but how they were raised up right is a matter of conjecture for some weigh many tons. These memorials are found in the adjoining hills, and even in the plains, some distance from the hills, so it is probable that in ancient times the Khasias were a much more powerful people than they ever have been since the British had any connection with India, and their customs were enforced on or copied by, neighbouring tribes. There is some reason for believing that

they sent an embassy to China, sometime in the sixteenth century, for it is on record that an embassy came to Peking from Assam headed by a man named U Ai, which is essentially a Khasi name, and some 12 years ago, a small metal slab was obtained in Nowgong, the district which adjoins the north side of the Khasia hills, which is a Chinese credential of some sort. It is made of copper, thickly plated with gold, in the shape of a knife-board, about five inches long, two and a half wide, and one in thick.

It evidently formed one of a pair; because an inscription had been engraved round the edges of the two placed together, and this cannot be read in the absence of the second slab as every letter is cut in half. It seems likely that after these slabs were prepared, the ambassador was given one the other being retained in Peking so that if later another ambassador, came, bearing the credential given to the former man, the two could be placed together to prove he was properly accredited person" *

Chapter VII pp 5-3-54.

* The Copper-plate referred to in the book may be one of those described by Mr R. M. Nath in this Journal sometime ago (J. A. R. S. Vol IV pp 22-23) It is said that the characters have some resemblance to the Chinese alphabet. These plates have not yet been deciphered. It is not however understood how Lt. Col. Wilson assigns the embassy of Yue-Ai to the sixteenth century when Vincent Smith places it in the year 428 A D. It appears that the name of the King who sent the embassy was Yue-Ai and not U-Ai. In Chinese Yue-Ai means "moon-beloved."—(Ed. J. A. R. S.)

METALLIC ICONS FOUND AT ALINAGAR.

About five months ago one Rahimulla, a cultivator of Alinagar, in the Maulvi Bazar Subdivision of the Sylhet District, found two metal images of Hindu deities, at a depth of about four feet, near his compound. One is said to be an image of

Lakshminārāyan and the other a composite group of three images, set on a stand, with Viṣṇu in the centre and Lakshmi and Saraswati on either side. Maulvi Ebia Khan Chaudhury, Senior Extra Assistant Commissioner of Maulvi Bazar, submitted an interesting report on these icons to the Deputy Commissioner of Sylhet, Mr. Kottil Walappil Parameswara Marar I. C. S. who forwarded the same to the editor of this Journal. The following summary of that report is published for the information of the readers of this Journal.

Alinagar is a hamlet of village Lamua in Srimangal thana, 8 miles from Srimangal and about 11 miles from Maulvi Bazar. Quarter of a mile from Rahimullas *bāri* there is a Goswami family settled for six generations. This is a Vaisnavite family having a large number of disciples in the locality. In the same village Lamua there is another hamlet known as Chaudhurigaon where exist the ruins of a *bāri* having pucca walls and a large tank. It is called Umed Raja's *bāri*. Umed Raja flourished probably about the fifteenth century and till that time the locality was under Hindu kings who were probably Vaisnavas though in Sylhet, like Bengal, this Vaisnavism was largely influenced by Buddhism. The image of Nārāyaṇa bears an "obviously striking resemblance to that of Buddha." These images evidently belong to an age when Hinduism was reviving on the ashes of Buddhism, after the disappearance of the Buddhist Pāla rulers and the emergence of the Sena Kings of Bengal. The origin of these images can therefore be roughly assigned to a period between the thirteenth and the fifteenth centuries.

The workmanship of the images is fine but it is not at all certain that they were locally manufactured. Being portable they might have been imported from other parts of India. On the chest of the small image of Nārāyaṇa there are some scribblings which may or may not be inscribed characters. They may be merely emblematic. If it is actually writing only an expert can decipher the same.

REVIEWS.

B O O K S.

Aitibāsik Pārsi Sahitya, (Persian Sources of Indian History) Vols. I & II—Edited by Ganesh Hari Khare and published by the Bharata Itihasa Samshodhaka Mandala of Poona—This is a book written in Marathi. The English title of the book would seem to indicate that it deals with sources of the history of India available in the Persian literature. As a matter of fact however it deals with sources of Maratha history derivable from inscriptions and records in the Persian language of Muslim writers.

Tattvasaṅgraha of Santaraksita with the commentary of Kamalaśīla Vol. I, translated into English by Dr. Ganganatha Jha M.A.D. Litt. and published by the Oriental Institute of Baroda—Indologists throughout the world are deeply indebted to His Highness the Maharaja Gaekwad of Baroda for the publication of numerous unprinted and original works of Indian literature critically edited by competent scholars. The publications include such works as Kāvya-mīmāṃsā by Rājasekhara (c 830-920 A. D.), Tarkasaṅgraha by Anandagiri, Lingānuśāsana by Vamana (c 8th. century), Sādhana-mālā (dated 1165 A.D.), Adayavajrasaṅgraha (c 11th century), Prajnopāyavinischhaya Siddhi by Anangavajra (of Kāmarupa, c 12th century), Guhyasamāja (c 3rd century A. D.), Śābara Bhāṣya, Nitikalpataru by Khemendra, Vivāda Chintāmani of Vāchaspati Misra, Hetubindu of Dharmakīrti and Vimalaprabhā, the famous commentary on the Kāla Cakra Tantra. The present book is an English translation of the famous Buddhist philosophical work of Santaraksita who was a professor in the Nalanda University and of its *Pañjikā* or commentary by Kamalaśīla, the disciple of Santaraksita who was also a professor at Nalanda. These original Sanskrit works, edited by Pandit Krishnamāchārya, were published separately as volumes 30 and 31 of the Gaekwad's Oriental series. This work constitutes Vol. LXXX of the same series.

Santarakshita's work is actually an attack on the *Ślokavārtika* of Kumārila Bhatta and the *Nyāyavārtika* of Uddyotkara and it is entirely polemical. It begins with an attempt to refute the Sāṅkhya theory of *Mulaprakṛiti* or primordial matter. Then it attacks the Brahmanical theory of God and the various conceptions of the *Ātman* as put forward by the schools of *Nyaya*, *Mīmāṃsā* and Digambara Jainism. The discussions are very interesting though abstruse. The commentaries of Kamalaśīla, on the various texts of his *guru*, are written in extremely lucid style rendered in very clear English translation by Dr. Jha than whom, Dr. Bhattacharya, the Director of the Gaekwad's Oriental Institute, could not have selected a better scholar for the work particularly as Dr. Jha is the editor of the *Ślokavārtika* as well as the *Nyāyavārtika*, both highly philosophical works.

Aims and Idals of Ancient Indian Culture, by Brajasundar Ray M.A.B.L., published by A. Roy & Co Calcutta - By the phrase "Ancient Indian Culture" the author refers to the Indian Culture "since the days of the Rigveda up to the decline of Buddhism or the reign of King Harṣa of Kanauj when, according to him, the Medieval Age began. Till about 20 years ago it was no doubt the fashion to begin the cultural history of India from the advent of the Indo - Aryans during the second millennium B.C. Recent archaeological explorations, particularly in Sind and the Punjab, have however revealed the existence in India of a highly developed culture, much more ancient and advanced than the early Indo-Aryan Rig-Vedic culture. This was a chalcolithic culture associated by scholars with a people of the Mediterranean stock whose skeletal remains have been found and studied. Long before the origin of this culture there was the Neolithic culture of the Proto- Australoids who seem to have peopled the whole of India for thousands of years before being superseded by the Mediterraneans and who in their turn, were preceded by people having a Paleolithic culture the antiquity of which can be traced to the very dawn of human

existence, millions of years ago. Indeed, recent stratigraphic surveys undertaken by the Yale—Cambridge (universities) India Expedition, have disclosed ample evidences of human existence and occupations in the valley of Kashmere and the Punjab plains in the early Paleolithic age during inter-glacial periods. The artifacts pertaining to the first inter-glacial period, consisting of “rolled flakes and well-worked hand-axes”, have been discovered and the most interesting fact is that these relate to the mid—Pleistocene age and are definitely anterior to the final uplift of the Himalayas thus indicating the possible evolution of *Homo Sapiens* on Indian soil.

Historically speaking, therefore, the Indo-Aryan Vedic culture, discussed in the book under review, can never claim to be the ancient culture of India. Compared to the Pleistocene “hand-axe culture” of the Kashmere Valley, and the later “Soan culture” discovered in numerous sites of the Soan Valley, the early Rigvedic culture of the Punjab is a thing of yesterday. As very correctly observed by a well-known scholar, even this Indo-Aryan culture “is not the single-lined metabolic evolution it is generally believed to be, of a pure-blooded Aryan organization. On the other hand it is a synthetic product whereof the material elements were, in the main, of non-Aryan Eastern *Vrātya* origin”. We may add that the said synthetic product absorbed materials derived also from the previous Chalcolithic Mediterranean Culture as well as the other preceding Cultures.

The author actually discusses the Hindu Culture which is still a living culture though its beginnings can be traced to the Rigveda in the second millennium B. C. or perhaps earlier. In his ten essays, incorporated in the book, he has touched nearly all the salient points of this culture in a masterly manner and in very lucid language. We have no doubt that the general reading public will find the book most interesting.

K. L. Barua.

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FURTHER OPINION ON THE "EARLY HISTORY OF

KĀMARŪPA "

DR. B. A. SALETORÉ M.A., Ph.D., D. PHIL.—I have gone through your valuable book and cannot but admire your patience and skill in unravelling the early history of a province which has preserved its antiquities in tact. * * * This critical and most complete account of early Kāmarūpa based as it is on all available sources of information, is a distinct contribution to the history of ancient India. * * * Your remarks on Tantrism (pp. 156 seq.) are highly interesting. Deep erudition and balanced judgment mark this most remarkable achievement of yours.

MR. H. E. STAPLETON, M.A.—"I have seldom read a more helpful and suggestive history. It is in this respect a most pleasant improvement on another "History of Assam" which I found so full of obvious mistakes, when it appeared, that I had to decline to review it for the Asiatic Society of Bengal.

* * * * *

"You will gather from what I have written how extremely interesting I have found your book, especially as I was able to consult it while preparing my lecture for the Royal Asiatic Society. It was of particular assistance to me when discussing Karnasuvarna, and I mentioned in my lecture what an outstanding piece of work I considered your book to be and how pleasant it was to find the President of the Anusandhan Samiti (which kindly some years ago made me one of its Honorary members) publishing a book of such striking historical importance."

NOTICE.

KAMARUPA ANUSANDHAN SAMITI, GAUHATI.

The Kāmarūpa Anusandhan Samiti or the Assam Research Society has a collection of old historical relics, such as inscribed stones and images cannons, cannon-balls, swords, potteries *puthis*, royal costumes coins etc. The premises of the Samiti, situated on the southern bank of Dighali Tank, Gauhati, remains open from 7-30 to 9-30 A.M. and 3 to 7 P.M. on working days ; from 8 to 7 P.M. on Sundays and on Doljatra, Lakshnipuja, and the anniversaries of Damodar Deb Sankar Deb, and Madhab Deb. The Samiti remains closed on the following occasion :—Sri panchami, Māghbihu, Bahāgbihu Id-duz-zaha, Maharam, Janmāsami, Durgāpujā Kalipujā, Christmas Eve, New Year's Day King-Emperor's Birth-day and Sivaratri.

Information which may lead to the recovery of any historic relic or article will be thankfully received.

D. GOSWAMI,

Honorary Secretary,

Kāmarupa Anusandhan Samiti.